CHURCH HISTORY

Chapter 15 - The Church Continues to Free Itself AD 1059-1073

1. *Hildebrand Practices Clever Diplomacy*
    a. *He made the conquerors of Southern Italy vassals of the Pope, and swayed the democratic groups to support; this will guarantee severing ties from the empire; the Synod of 1059 then forbade lay investiture cutting off the power of the emperor to elect a pope*
2. *A New Method for Electing a Pope*
    a. *Instituted during the Synod of 1059, and still in use today*
    b. *The new method was to be as follows: On the death of a pope the cardinal bishops were to nominate his successor; only after the cardinals had thus made their selection were they to seek the approval of the clergy and people of Rome; also laid down the rule that a pope may be chosen from any part of the Church; that if necessary the election may be held in some place other than Rome; and that no matter where the man elected pope may be at the time, he will at once come into possession of all the powers of his office*
    c. *The decree was designed to free the papacy and the Church from all political control*
3. *Pope Alexander II*
    a. *The new pope in many ways made good his claim to power, but it was Hildebrand standing behind the papal throne who inspired his actions. He succeeded in making two of the most powerful archbishops in Germany do penance for simony. He would not allow Henry IV to get a divorce from his queen. Duke William of Normandy was contemplating an enterprise which was to result in the Norman conquest of England. In this way Alexander strengthened his position.*
4. *Hildebrand Becomes Pope*
    a. *For twenty-four years, under six successive popes, Hildebrand had been the power behind the throne-– the heart and the brains of the papacy. Now, in these tremendously critical circumstances, he himself was made pope in 1075. This came about as a complete surprise, and took place in a highly irregular manner – reminiscent of Ambrose's*
5. *The Relation Between Church and State*
    a. *There are three possible solutions to the problem of the proper relation between Church and State: (1) Church and State should be on the same level, (2) the State should be above the Church, or (3) the Church should be above the State.*
    b. *In the East the second solution came to be adopted. The emperors of the Eastern Empire obtained complete control over the patriarchs of Constantinople and the Eastern Greek Church.*
    c. *In the West the problem caused the most violent clashes of opinion between those who wished the State to be above the Church, and those who wanted the Church to be above the State. Only a few wanted the two institutions to be on the same level.*
6. *The Stage Is Set for a Terrific Struggle*
    a. *In the West also the Church for a time came under the control of secular rulers: Italian nobles and German emperors. Control over the Church by the emperors in fact goes back to Charlemagne and the very first Christian emperor, Constantine himself. However, the Cluny reform party put forth strong efforts to free the Church and the papacy from their bondage to the State, and scored considerable success. But the popes were not satisfied with freeing the Church from its bondage to the State. They wanted to go still further –to put the State into bondage to the Church. This situation developed into a terrific struggle between Pope Gregory VII and Emperor Henry IV. This struggle was going to be, in the highest degree, epic and dramatic.*